



# AL-FIKR AL-ISLAMI

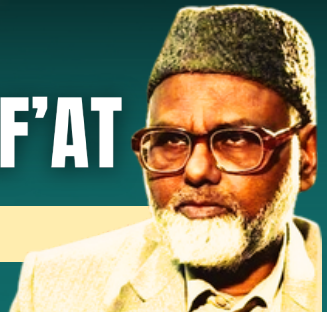
IN THE CENTURY OF MAUDUDI R.A.



## DR. MUHAMMAD RAF'AT

TRANSLATED BY M. N. MUSHARRAF

PUBLISHED BY ICAN SAMA-O-BASR



# Ummul Qura Masjid Project

Our vision for UMMUL QURA MASJID AND COMMUNITY CENTRE (being built at 64 Eva St. Maddington, Western Australia) is that it should be as closely aligned to the model of the Masjid of the Prophet ﷺ as possible. You can also become a part of this great Sadaqa Jariyyah opportunity by spending your time, effort, and money on this noble cause. An overview of some of the planned services from this center are as follows:



CONGREGATIONAL  
PRAYERS



WEEKEND  
SCHOOL



WOMEN SHELTER  
(DAAR AYESHA)



BOYS HOSTEL  
(IBN AS-SABEEL)



3 PLAY AREAS FOR  
CHILDREN



YOUTH  
GYM



BAYTUL HIKMAH  
LIBRARY



ISLAMIC  
BOOKSTORE



MARRIAGE  
CELEBRANTS



CLASSROOMS AND  
EDUCATION



DAWAH ACTIVITIES  
AND HALAQAT



SPORTS  
ACTIVITIES

Donations can be sent to: iCAN Trust

BSB: 062-709 | A/C NO.: 1037 6293

Ref: UQCC-WA | BIC/ Swift Code: CTBAAU2S

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



Sama-O-Basr

لَوْجِهَ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا

Only for Allah's pleasure! We neither seek reward from you nor thanks.

(Published in Feb 2024, Australia)

**COPYRIGHT  
INFORMATION**



ATTRIBUTION REQUIRED; SHARE-ALIKE

The publisher allows this and its other publications to be copied, printed, or reproduced for dawah and educational purposes. For any queries, reach out to us at: [info@icandawah.org](mailto:info@icandawah.org)

# TABLE OF CONTENTS



<b>1. INTRODUCTION .....</b>	<b>4</b>
1.1 About the book.....	4
1.2 About the author:.....	4
1.2.1 <i>His education and career .....</i>	<i>5</i>
1.2.2 <i>Services to the Islamic Movement: .....</i>	<i>5</i>
1.2.3 <i>His writing and oratory abilities: .....</i>	<i>6</i>
1.2.4 <i>Journey to the next life:.....</i>	<i>8</i>
<b>2. The Relevance of Maulana Maududi's Thought in the Present Era .....</b>	<b>10</b>
2.1 Summary of the article.....	10
2.2 Islamic Thought .....	12
2.3 The meaning of 'Fikr' .....	15
2.4 Deeni Fikr: .....	17

2.5	What is the need for Islamic Thought? .....	18
2.6	Islamic Thought in the sphere of theology .....	18
2.6.1	<i>Islamic thought clarifies the intellectual foundations of the belief for the relevant era .....</i>	<i>18</i>
2.6.2	<i>Islamic Thought protects Muslims from the influence of incorrect ideologies and theories .....</i>	<i>21</i>
2.7	Islamic thought in the sphere of solving problems of the modern age.....	24
2.8	Islamic Thought in the sphere of Human Sciences.....	24
2.9	Maulana Maududi's contribution to Islamic Thought... ..	26
2.9.1	<i>Fighting the deviant thought of his time .....</i>	<i>26</i>
2.9.2	<i>Fighting the external challenges.....</i>	<i>28</i>
2.9.3	<i>Fighting the internal challenges.....</i>	<i>28</i>
2.9.4	<i>Safeguarding the Ummah.....</i>	<i>29</i>
2.9.5	<i>Striving for the guidance of the whole humanity .....</i>	<i>30</i>

2.10	Tafheem-ul-Quran and the thought of Syed Maududi .....	32
2.11	The need for communal efforts in furthering Islamic Thought .....	34
2.12	Eliminating the misunderstandings.....	36
<b>3.</b>	<b>Five fundamental characteristics of Jamaat-e-Islami .....</b>	<b>40</b>
3.1	Summary of the article.....	40
3.2	Islamic movements of the past .....	41
3.3	Relation with the ummah.....	45
3.4	Prevention of sectarianism .....	51
3.5	Consultation and accountability.....	54
3.6	About the humanity .....	57

## Chapter 1

### 1. INTRODUCTION



#### 1.1 About the book

This book comprises of the translation of the following two speeches of Dr. Muhammad Raf'at:

1. *The Relevance of Maulana Maududi's Thought in the Present Era*, originally published in 'Rafeeq-e-Manzil' in September 2018.
2. *Five fundamental characteristics of Jamaat-e-Islami*, originally published as 'Isharaat' in the November 2010 issue of the magazine 'Zindagi-e-Nau'.

Both the articles have been translated from Urdu to English in order to be made part of this book.

#### 1.2 About the author:

Dr. Muhammad Raf'at (1956-2021) was an Islamic scholar, prolific writer, and senior ideologue of Jamaat-e-Islami Hind (JIH). He was a leading intellectual, tremendous leader, firm believer, and a benevolent mentor. He led an extremely simple life. JIH Ameer Syed Sadatullah Hussaini described him as a “*dervish*” for his extreme simplicity and depth of his knowledge. His towering intellectual contributions will serve as a beacon of light for many generations to come.

### *1.2.1 His education and career*

Originally hailing from Khurja in Bulandshahr district of Western Uttar Pradesh (UP), Dr. Raf'at completed his MSc in Physics at Aligarh Muslim University in 1976, followed by a PhD from IIT Kanpur. He commenced his tenure at Jamia Millia Islamia in 1985, just a year after earning his doctoral degree. He eventually retired as a Professor from the Department of Applied Sciences and Humanities at Jamia Millia on July 31, 2020.

### *1.2.2 Services to the Islamic Movement:*

Dr. Raf'at, who was associated with the Islamic movement ever since his student days, was a member of the Central Advisory Council, the highest decision-making body of the Jamaat-e-Islami Hind from 1999 till his death.



Besides being director of the Centre for Study and Research (CSR) of JIH, he had also previously worked as chairman of the JIH's Tasneefi Academy and secretary of the Jamaat's Shoba-e-Tarbiyat (Department of Training). He also gave his services as the President or Ameer-e-Halqa of Delhi and Haryana from 1995 to 2011. Dr. Raf'at, whose writings are compared with those of Maulana Sadruddin Islahi and other top intellectuals of JIH, also worked as honorary editor-in-chief of Urdu monthly, Zindagi-e-Nau, an Islamic research magazine, from 2009 to 2019. Besides, he headed several important committees of the JIH for policy-formulation and the creation of new institutions and allied organizations.

### *1.2.3 His writing and oratory abilities:*

He was an erudite scholar of Islam and a prolific writer. He wrote more than 15 books on various subjects in Urdu and English languages. His Urdu books include:

- '*Jamaat-e-Islami ki Panch Bunyadi Khususiyat*' (Five fundamental characteristics of Jamaat-e-Islami),
- '*Asr-e-Hazir ke Purfreb Narey*' (Deceiving slogans of the present era),
- '*Ummat-e-Muslima – Mission aur Khud-Shanashi*' (*The Muslim Ummah – Mission and the need for self-realization*),

- '*Islami Tahreek – Safar aur Samt-e-Safar*' (Islamic Movement – The journey and its direction);
- '*Fard, Muashira aur Riyasat – Iqamat-e-Deen ke Tanazur Mein*' (Individual, Society, and State – From the perspective of *Iqamat-e-Deen*),
- '*Ummat-e-Muslima ka Nizam-e-Ijtimai*' (The Ijtimai system of the Muslim Ummah),
- '*Ilm-o-Tahqeeq ka Islami Tanazur*' (Islamic approach to knowledge and research),
- '*Dawat aur Jihad – Asr-e-Hazir ke Tanazur Mein*' (Dawah and Jihad from the perspective of the present era),
- '*Musalman aur Hindustani Riyasat*' (Muslims and the Indian state),
- '*Fikr-e-Islami ka Safar – Rah aur Rahi*' (The Journey of Islamic Thought – the road and the travellers).

Dr. Raf'at also contributed hundreds of scholarly articles to different Urdu and English magazines and periodicals, including *Zindagi-e-Nau*, *Rafeeqe-e-Manzil*, *Radiance Views* weekly and *The Companion*.

He was blessed among many qualities with a razor-sharp memory and an unmatched ability to give speeches on a myriad of topics without any notes in such a coherent manner that it would appear as if he is reading a written essay. He was a teacher of theoretical physics. This subject

of science has a deep connection with philosophy, so he made a direct study of philosophy and important ideas of science from its original sources. As one of the foremost ideologues of Jamaat, he always upheld and acted on the basic and core principles of Islam.

#### *1.2.4 Journey to the next life:*

He passed away on Friday Jan 8, 2021, at the age of 65 years. He was buried in Shaheen Bagh graveyard, Okhla New Delhi. People in large numbers from all walks attended the funeral prayer later many among them converged at Shaheen Bagh graveyard to pay last respect to him. May Allah forgive his sins and grant him the highest Paradise.



**The Relevance of Maulana Maududi's Thought in the  
Present Era**

Dr. Muhammad Raf'at

Translated by Muhammad Nabeel Musharraf

## Chapter 2

# 2. The Relevance of Maulana Maududi's Thought in the Present Era



## 2.1 Summary of the article

It is imperative for Islamic movements worldwide to not only be immersed in action but also periodically pause to evaluate their thought processes and long-term visions. They must possess an acute awareness of the current state of the Ummah and humanity as a whole. Without a clear understanding of the ailment, they cannot accurately prescribe a remedy. This understanding can only be attained through a profound comprehension of Islamic Thought. They should not merely be acquainted with the ideas of Muslim scholars from the past but also actively contribute to the advancement of Islamic thought. Stagnant waters breed foul odours, whereas the purity and freshness of water lie in its flow. Therefore, it is essential to

continuously contemplate and enhance our comprehension of Islam in the contemporary world.

This book plays a very important role in this regard. In chapter 2, the author has explained the meaning of '*Fikr*'<sup>1</sup> or 'Thought' in general, then linked it to the concept of Islamic Thought and clarified the various facets of Islamic thought in which the workers of Islamic movements should develop their understanding and then contribute to their progress. He then explains the contribution of Maulana Maududi to Islamic thought by elaborating the key aspects of his mission and what he wished for the workers of Islamic movement to do in terms of holding the flag of *Al-Fikr Al-Islami*.



It is a great blessing from Allah Almighty that we all have been granted the opportunity to attend this important program. We are thankful to Allah SWT for this. I am also very grateful to the organizers of this program who have

---

<sup>1</sup> In this book, the words 'Thought' and '*Fikr*' have been used interchangeably.

provided me with an opportunity to come here so that I can share some thoughts with you on this important topic.

As you have been informed, the central theme of this entire conference is "Rediscovering Maududi R.A.: Understanding, Revitalization, Constructive Utilization" (A comprehensive study of Maulana Maududi's works). It is expected that the understanding and comprehension of his thought will be enhanced through this program and then we will be able to take the required next steps towards the revitalization of this ideology.

## 2.2 Islamic Thought

Dear friends! Under this central theme, the following sub-theme has been chosen for my talk today: "The Relevance of Maulana Maududi's Thought in the Present Era". Syed Abul A'la Maududi was born in 1903 and passed away in 1979. From this timeline, you can infer and recognize that his life spanned over a significant part of the 20th century. We can therefore refer to the 20<sup>th</sup> century as the century and era of Maududi R.A. This era is characterized by its unique historical factors and cultural conditions.

The thought that we need to pay attention to, understand its message ourselves and present it to the world, is not the

thought of any one individual! It is what is called the 'Islamic thought' which is called so because it is rooted in the revelation of Allah Almighty. Our scholars have played a crucial role in understanding and explaining it generations after generations. Its authentic interpretation is in fact stated by the Prophet Muhammad ﷺ himself. Subsequently, every generation of the Muslim Ummah has endeavoured to understand Islamic thought, promote it, and apply it. One of such scholars of the Ummah is Syed Abul A'la Maududi as well. "*Fikr-e-Maududi*" is not an accurate term; rather, the intended thought is Islamic thought, which we need to understand, promote, and present to the world. Like every scholar, Maulana Syed Abul A'la Maududi also made significant contributions in service to the Islamic thought. He played his part in understanding Islamic thought, promoting it, and explaining it.

Anyone who is not a prophet is not free from the possibility of making mistakes. This chance always exists. However, Allah SWT has shown us the way through which we can avoid mistakes and safeguard ourselves from our shortcomings. That way is to scrutinize everyone's statements based on the guidance of the Quran and Sunnah. Only the explanations provided by the Noble Prophet ﷺ are inherently authentic. They serve as the



standard. As for the statements of every other individual, intellectual and mujtahid; they can and should be subjected to scrutiny, examination, and assessment according to the yardstick of the Sunnah of the Prophet ﷺ.

In present times, Syed Abul Ala Maududi is frequently mentioned in discussions and programs, and his name is taken as the spokesperson and representative of Islam. For those who value his contributions and have reverence for him, this is certainly a matter of gladness. However, over the past twenty-five years, recognition of Maulana Maududi (as a caller to Islam, spokesperson, and representative) has not merely been in appreciation but rather, in the world media, Maulana Maududi's thought is being attacked. There is often a strange sense of false conviction among these media outlets that the inappropriate actions committed by some people in the name of Islam are because of motivation from the literature and ideology of Maulana Maududi. In this regard, mention is made not only of Maulana Maududi, but also of Sayyid Qutb. The mention of other Muslim thinkers and scholars in such labelling exercises is comparatively rare. The approach they adopt is, firstly, to question which ideology motivates the conducting of inappropriate actions attributed to some deviated Muslims. In response to this, they commonly place the blame on two names - Syed

Maududi and Syed Qutb.

The writer leaves this point here and revisits it towards the conclusion of the article. Such labelling and false accusations occur because many media personnel, self-proclaimed 'intellectuals', and quasi-scholars do not grasp Maulana Maududi's ideology and thought accurately. To dispel such lack of understanding or misunderstandings, the author has systematically and gradually elucidated the concepts of *Fikr*, Islamic thought (*Al-Fikr Al-Islami*), its diverse dimensions, and Maulana Maududi's role in it.

Before discussing Maulana Maududi's ideas and thoughts, and his contribution to the promotion of Islamic thought, it is appropriate to clarify what exactly we mean by "*Fikr*" or "thought" itself.

### 2.3 The meaning of '*Fikr*'

The state of humanity is such that individuals are constantly involved in action, both physically and intellectually. They work as long as they are alive, and while their bodies are engaged in physical tasks, their

minds continue to ponder. Ironically though, there exists a significant portion of people whose thoughts lack coherence. Sometimes one idea enters their minds, while at other times, another arises. Often, they simply conform to prevailing trends. Their minds echo whatever is happening in the world, and they are easily influenced by external factors. Their thoughts lack structure and organization. Such disjointed thoughts cannot be considered as "*Fikr*."

"*Fikr*" or "thought" refers to the presence of orderly and coherent ideas and concepts in an individual's mind, which they can subsequently present and act upon, utilizing them as a foundation for their action. The same principle applies to groups as well. It can be said about any collective entity, nation, or organization that its actions are driven by its thoughts. However, if those thoughts are organized, exhibit order, and possess coherence, then it is termed as "*Fikr*" or "thought." Organized thought holds significant importance.

Those whose thoughts lack order and awareness do not leave behind any significant legacy in the world after their departure. They merely live their lives and pass away. The individuals who have made a significant impact on the world are precisely those who possessed '*Fikr*'. They are the ones whose awareness and consciousness were awakened, whose minds clearly discerned what was right and what

was not in accordance with their ideology, and based on that awareness, they determined the paths for their actions.

## 2.4 Deeni Fikr:

Now, expanding on this, let's delve into the concept of religious thought. In the world, there are numerous thoughts and ideas, including theories, philosophies, and various programs presented by social and political movements, and everyone adheres to some form of thought. However, religious thought, particularly Islamic thought, stands out because it does not rely solely on human reasoning. While human reasoning has a place within it, it is not the foundation upon which it is based.

Indeed, the cornerstone of religious thought is not rooted in any human-derived argument, but rather in the guidance revealed by God. It's crucial to recognize the fundamental distinction between religious thought and philosophical or theoretical thought. Theories and philosophical ideas are crafted by humans, who also provide their own evidence to substantiate them. Various arguments are put forth to justify their reasoning. However, Islamic thought is not the product of human creation; rather, it is grounded in the guidance of Allah. Its evidence is also drawn from the teachings revealed by

Allah. Scholars of Islam and believers, in their respective languages and according to their circumstances and context, continue to elaborate on Islamic thought. However, its bedrock always remains divine guidance and does not deviate from it if it is truly Islamic thought.

## **2.5 What is the need for Islamic Thought?**

Now, a question arises: Allah Almighty has provided His guidance, the divine book exists, and its interpretation by the Messenger of Allah ﷺ is available through his biography, his sayings, and the accounts of the efforts of the companions. In light of this, what further necessity exists to elaborate on Islamic thought? The Quran, Hadith, the authentic biography of the Prophet ﷺ, and the biographies of the companions are accessible to us, enabling us to carry out the work of Islam in every generation using these foundational sources. What justification is there, then, to worry about 'Islamic Thought'? The coming discussion provides an answer to this question.

## **2.6 Islamic Thought in the sphere of theology**

### ***2.6.1 Islamic thought clarifies the intellectual***

### *foundations of the belief for the relevant era*

We believe that the necessity arises because certain aspects of thought need to be reiterated and elaborated upon repeatedly in every era. Upon analysing this point, three aspects for consideration can be identified. One aspect is foundational: the message of Islam is rooted in faith. Human beings are called to have faith in Allah, His messengers, the Day of Judgment, and the fundamental tenets of monotheism, prophethood, and the Hereafter. However, Allah Almighty, in His book, not only invites belief but also presents arguments in its favour in a particular manner.

Why should an individual embrace monotheism? Why acknowledge Allah's existence? Why dedicate worship solely to Him? How can one steer clear of polytheism? Elaborate explanations exist on this topic; this is what Islamic thought has produced.

This aspect is even more important in the present times when the delusion of atheism is corrupting the minds of people. The contributions of Islamic Thought in this sphere are even more crucial in the current context.

Similarly, the issue of prophethood warrants similar consideration. How can we evaluate a prophet's credibility regarding his claim to prophethood? Upon what basis should our belief be founded? Similarly, what does the concept of the Hereafter entail? What is the reasoning and significance behind the Hereafter? These are all topics elaborated upon in the Quran which Islamic Thought can utilize and elaborate for the audience of its time.

Therefore, in this context, where we feel the need for the exposition and clarification of Islamic thought, encompassing the arguments laid out in the Quran and elaborated upon by the Prophet Muhammad (peace be upon him), it becomes crucial to present it in a language accessible to each successive generation. You have delved into the Quran, and you have explored its interpretations in the Hadith. Now, in your circumstances and using your language, reiterate all these arguments. Some individuals assume that such discussions, like the evidence for monotheism, are solely relevant to preaching, implying that they are directed towards someone outside the sphere of Islam, thus necessitating the presentation of proofs of monotheism alone. However, this assumption is incorrect.

It is clear from the Quran that there are two purposes behind presenting evidence for the aforementioned aspects of faith. One is to enable the caller to comprehend and then

propagate why this message is correct, while the other is to reaffirm the faith of those who already believe. The requirement for evidence is not only for those unfamiliar with the religion but also for Muslims who have already embraced the faith. They also need to encounter evidence of monotheism, prophethood, and the Hereafter repeatedly to keep their faith refreshed.

### *2.6.2 Islamic Thought protects Muslims from the influence of incorrect ideologies and theories*

In this regard, another aspect demands consideration, and it holds significant importance. It is evident from the Quran that there are two dimensions of reasoning concerning faith. One involves the presentation of evidence itself for the message of faith, while the other pertains to the method of reasoning, proving, and the manner in which the evidence is articulated.

The Quran's method of reasoning operates on the basis of observable phenomena and human knowledge. It guides individuals from the observable to the unseen realities. The Quran asserts that everything we perceive, including the earth, sky, sun, moon, stars, and human beings, serves as signs of Allah's might and wisdom. While we can perceive these signs, their deeper meanings and implications remain beyond the immediate perception of many. Quran,



therefore, clarifies it by establishing the connection between them.

The Quran's method of reasoning operates in a manner that renders human denial impossible. We all universally accept what is visible to us. Leveraging this observation, the Quran provides evidence for hidden truths that lie beyond the realm of the seen.

Another aspect of this method involves awakening human nature. Humans possess innate knowledge of many truths, bestowed upon them by their Creator. By awakening this inherent nature, the Quran prompts individuals to acknowledge what they already know. For instance, humans inherently understand that they are not unaccountable; therefore, they are urged to believe in the Hereafter. Similarly, recognizing the limitations of intellect alone for guidance, they are encouraged to have faith in the Prophets. Moreover, acknowledging the Oneness of their Creator and Master, they are prompted to express gratitude to Him.

Now, the philosophies and theories of the world often employ a mode of reasoning somewhat different from what has been described above. For instance, the prevalent method in today's world is known as the scientific mode of reasoning. While there are some similarities between this

and the Quranic method of reasoning, there are also notable differences. It's important to recognize that scientific reasoning and religious reasoning are not interchangeable; they operate within distinct frameworks.

Given our susceptibility to influence from the world around us, it's crucial to exercise caution when considering these different methods of reasoning, particularly when elaborating on religious thought. The evidence of faith we present should align with the teachings of the Quran.

The challenge, in terms of potential deviation in the thought, posed by the scientific mode of reasoning is a pretty minor one as compared to the challenges we have faced in the past. Looking at history, we find that Muslims encountered a significant challenge from Greek philosophy. This led to considerable disagreement, debates and conflicts among the Muslims. The appropriate response to this challenge, as our scholars eventually determined, was to refute that foreign mode of reasoning. It was necessary not only to refute the arguments but also this flawed methodology itself, followed by an exploration of the Quranic approach and its presentation. This is one aspect of *Al-Fikr Al-Islami* through which we articulate the evidence of faith.

## **2.7 Islamic thought in the sphere of solving problems of the modern age**

The second aspect involves presenting the entire system and way of life, encompassing all its aspects, and addressing issues that did not exist during the prophetic era. Consequently, explicit and direct commands about these matters may not be found in the Quran and Sunnah. Therefore, answers must be sought through reasoning based on the guidance of the Quran, Sunnah, and the practices of the early generations.

In this second aspect, Islamic thought differs from the first. There is no addition to the beliefs; beliefs cannot be added or changed. What the Quran and Sunnah articulate about beliefs is already present. However, when it comes to implementing the system and way of life, alignment with the teachings of Islam must be made within the specific context of prevailing circumstances. New questions will inevitably arise in light of these circumstances. This represents the second aspect of Islamic thought: presenting the teachings of the Deen as they are and seeking answers to new questions that emerge.

## **2.8 Islamic Thought in the sphere of Human Sciences**

The third aspect is that humans have progressed in various branches of knowledge after the time of the Prophet Muhammad (peace be upon him) and the companions. Humans continue to reflect and ponder on various matters, increasing their knowledge in this pursuit. In the present era, many branches of knowledge exist that have flourished outside the Islamic world over the past three hundred years. Among them are science, sociology, legal studies, and psychological research, among many others. Muslims have been significantly less involved in all these endeavours in recent times as compared to their role in the development of sciences in the past. And for this reason, the influence of Islamic thought on the methods of these works has been very minimal.

So, the third aspect of Islamic thought pertains to the human and social sciences the current era. Humans are compelled by their nature to progress in the field of knowledge, bring scientific discoveries to light, and think in scientific terms. We need to elucidate what Islam guides about these sciences, what fundamental concepts are found in the Quran, Hadith, and Seerah that lay the groundwork for the advancement of these sciences. This was an important question before us in our golden age when Muslims were progressing in every field of knowledge and engaging in research endeavours of all kinds. They made

the answer to this question clear. However, that era was relatively simpler as compared to the complexities of the present times and those works of Islamic thought cannot be utilized as it is in the present times. The present era is complex, and Muslims have ceased their efforts to guide the world regarding what Islam says about these modern concepts. They have relinquished their position as leaders in the advancement of modern sciences, leaving it for others to take. Therefore, it is now necessary to establish an Islamic foundation for the sciences.

These are the three aspects of Islamic thought on which every generation needs to focus:

- the evidence of faith,
- the teachings of Islam and their application, and
- the Islamic foundation for the sciences.

## **2.9 Maulana Maududi's contribution to Islamic Thought**

### ***2.9.1 Fighting the deviant thought of his time***

Maulana Maududi has spoken and written extensively. You are aware that his influence extends beyond his written works alone. He was known as a practical idealist -

an exemplary thinker who was also deeply pragmatic and practical. It is important for us to acknowledge and analyze his actions along with his thought too. When we look at his *Fikr* holistically, certain key themes stand out. Among them, it is evident that Maulana Maududi understood the prevailing thought of his time. We can refer to it as 'guidance-agnostic thought', a thought that had set free from divine guidance. Maulana Maududi endeavoured to challenge the dominance of this ideology. This aspect is prominently evident in Maulana's work. Maulana recognized that the Muslim Ummah was engulfed in a raging storm of false ideologies and incorrect conceptions. This turmoil encompassed both practical and intellectual spheres. When Maulana began his mission, Hind was under colonial rule, and a considerable part of the Islamic world was subjugated by England and France. This subjugation extended beyond political and military realms to intellectual ones, where Islamic faith and confidence were being undermined.

From the beginning to the end of Maulana Maududi's writings, we distinctly feel this aspect: Maulana Maududi endeavoured to re-establish the Muslim Ummah and Islamic thought on the path of faith and to shield it from deviation. This effort holds immense significance in Maulana Maududi's works. He strived to safeguard,

defend, and protect the Muslim Ummah, shielding it from assaults.

### *2.9.2 Fighting the external challenges*

When we examine Maulana Maududi's work, we can sense that he was aware of a significant external danger. This danger manifested in various forms, including political and military dominance, as well as the prevalence of foreign ideologies. These foreign ideologies rejected religion and divine guidance. Maulana addressed these issues in his writings and refuted them comprehensively.

### *2.9.3 Fighting the internal challenges*

The challenges confronting the Muslim Ummah were not limited to external factors alone; there were also internal challenges. Maulana Maududi employed the same approach to address both external and internal threats. For instance, there was a growing trend among Muslims to reject Hadith. It is evident that this denial of Hadith is somehow linked to the influence of Western thought. However, not all issues can be attributed to Western thought entirely. The rejection of Hadith is an inherent shortcoming among some Muslim thinkers, which has been evident throughout various periods of history. Maulana Maududi has provided a convincing response to this.

Similarly, other controversies have arisen among Muslims in recent times as well. Some individuals rejected the concept of sacrifice and attempted to prove that it is not mandated in Islam. Maulana Maududi refuted this dubious claim. Others attempted to misinterpret the regulations regarding animal slaughter, but Maulana Maududi rectified this misunderstanding by penning a fitting response. The issue of Qadianism emerged as a major problem, particularly in Pakistan and more broadly across the Muslim world. Undoubtedly, many people have participated in confronting this challenge. However, Maulana Maududi's prominent role in fighting this cannot be denied. Eventually, Qadianis were declared non-Muslims in Pakistan, leading to a unanimous acceptance of their non-Muslim status throughout the Muslim world. Maulana Maududi and the Jamaat-e-Islami played a significant role in achieving this outcome.

#### *2.9.4 Safeguarding the Ummah*

While analysing Maulana Maududi's thoughts, one can easily observe that he paid great attention to the protection and defence of the Muslim Ummah and the true Islamic teachings, and he confronted intellectual challenges, deviations, and misleading paths. Apart from external influences, he also dealt with the internal weaknesses that



were leading to deviations, and he took care of everything that could lead the Ummah astray and clarified the right from the wrong.

The organizations operating globally under the umbrella of the Islamic movement have their respective mandates, which form integral parts of their projects and plans. These mandates are well-defined. For instance, in the framework of Jamaat-e-Islami Hind, specific tasks are delineated: propagation of Islam, building of Islamic society, solving the problems faced by the society, humanitarian service, and more. These specified tasks are inherent and apparent in the projects they undertake. The essence of the Islamic disposition demands that, alongside the project-based goals, the overall condition of the Ummah should also be taken into account, safeguarding it from deviation, misleading paths, domination, and intimidation, in all spheres: political, intellectual, and psychological.

Those who appreciate Maulana's ideas and profess holding the banner of the same ideals in terms of thought, they should ensure that they pay attention to the condition of the Muslim Ummah in their efforts, striving to bring it back and maintain it on the right path.

### *2.9.5 Striving for the guidance of the whole humanity*

Those who appreciate Maulana's ideas and profess to uphold the banner of the same ideals in terms of thought should ensure that they pay attention to the condition of the Muslim Ummah in their efforts, striving to bring it back and maintain it on the right path. However, your job does not finish here. One prominent aspect of Maulana Maududi's ideas is the recognition that besides the Muslim Ummah, people in today's era in general are also deeply entrenched in a significant deviation from the right path. This deviation has impacted all aspects of human behaviour and their individual and societal lives. In succinct terms, we can label this deviation as "obliviousness to divine guidance". While some individuals outright deny God in explicit terms, others do not do so explicitly but still reject divine guidance or at least do not recognize its necessity. They remain indifferent to God's guidance. This phenomenon characterizes the guidance-agnosticism of the present era.

When we look beyond the Muslim Ummah and focus on humanity at large, as Maulana Maududi did, we will recognize that the fundamental deviation of the present era lies in the form of obliviousness to divine guidance. Maulana presented Islamic thoughts to confront this deviation. In response to deviations, he presented authentic teachings of Islam. He initiated his discussions and

arguments with the points that the contemporary human can easily understand or articulate. He took note of arguments presented by the thinkers opposing the Islamic way of life, criticized the specific philosophies and theories presented by them, and pointed out their weaknesses. He rationally established the supremacy of Islamic way of life and clarified why following divine guidance is necessary.

## **2.10 Tafheem-ul-Quran and the thought of Syed Maududi**

Maulana Maududi once mentioned in a conversation that 'when I began my scholarly works, I had envisioned writing an exegesis of the Quran, followed by compiling a collection of Hadiths, and then concluding with a book on the Prophet's biography. However, the process of writing the exegesis took considerably longer than expected, leaving me with insufficient time to pursue the remaining two tasks.' He commenced writing Tafheem ul Quran in 1942, and this monumental work reached completion in 1972 after thirty years. Nevertheless, Maulana Maududi's associates compiled a book on the Prophet's biography and also arranged a collection of Hadiths from his writings.

The way Maulana Maududi's ideas and conception of Islam are presented in Tafheem-ul-Quran cannot be compared to

his other books. While other books focussed on specific topics, the complete six volumes of Tafheem ul Quran present Maulana Maududi's ideas and thought holistically in a very clear and simple language. People who have studied only some of Maulana Maududi's books form a particular viewpoint about his ideas as a result of their limited reading. However, these opinions and viewpoints are not always entirely accurate. When Tafheem ul Quran is read and considered, it becomes clear what Maulana Maududi was actually saying and what is the connection between the various elements of his thought. Perhaps he could not express every element of his thought in his other books, which were meant to be brief in nature. It is evident that humans speak in human language, whereas only God's language is complete, and every verse of it is full of guidance. The same cannot be said for human speech. The thought and ideas presented in Maulana Maududi's Tafheem-ul-Quran come to us in a very comprehensive manner.

In Maulana Maududi's program and ideology, you will discern a strong emphasis on two primary aspects:

- a) Safeguarding the Muslim Ummah and
- b) Steering humanity away from deviation.

Maulana Maududi had a profound understanding of the

importance of these two objectives. Naturally, he focused more on the challenges and issues prevalent in the immediate society where he was actively engaged. However, his thought also significantly dealt with the global challenges impacting broader humanity. 'Islamic movement' is a global phenomenon; in the sub-continent, it originated as Jamaat-e-Islami. During its inception, Maulana Maududi stressed that the task of propagating Islam and upholding the banner of correct Islamic thought at both intellectual and practical levels cannot be accomplished by individuals alone. Hence, the need for an organization arises, and those formally associated with this organization are also expected to contribute to this mission.

## **2.11 The need for communal efforts in furthering Islamic Thought**

Maulana Maududi acknowledged the necessity of the existence of scholars and intellectuals capable of producing scholarly work, engaging in research, and participating in intellectual endeavours. He urged scholars to actively utilize their talents and skills to elevate the standards of works in Islamic thought through their efforts. By the grace of Allah, there are a considerable number of such individuals, particularly within Jamaat-e-Islami Pakistan

and its affiliated organizations like Jamaat-e-Islami Hind, who have been influenced by Maulana Maududi's thoughts and *Fikr*. Many of these scholars rose to prominence during Maulana Maududi's lifetime itself and have made significant contributions to scholarly, research, and intellectual endeavours. However, two things are evident:

- Firstly, that the quality of their work falls short of that of Maulana Maududi, and
- Secondly, even if we consider the entire body of knowledge produced by them, it is not sufficient to meet our requirements, and much more remains to be done in order to fulfil the need to guide the whole humanity and to fix the condition of the Muslim Ummah.

Maulana Maududi recognized this as a collective social task. This requires teamwork. This requirement has always remained throughout history. Initially, there was a widespread inclination towards scholarship and research within the Muslim Ummah, and our needs, which get fulfilled through knowledge and thought, were being met. However, today, we are in an era of decline; like every other endeavour, scholarly work and intellectual research have also been affected in the present times. The number of individuals who are researchers and intellectuals is particularly scarce within the Ummah.

Maulana Maududi's intention was not merely for people to read his books and passively accept whatever he said, continuing without taking any initiative themselves, not advancing in the realms of knowledge, thought, and research. That was not his purpose. He keenly felt the need for a concerted effort to organize a whole caravan that would advance intellectual, scholarly, and research endeavours. This caravan was supposed to understand Maulana's writings themselves, explain them in an even better way, rectify any shortcomings, and meet the needs to address any problems faced by humanity.

## **2.12 Eliminating the misunderstandings**

Now, let me succinctly address the matter concerning Maulana Maududi's negative portrayal in the recent times. We are aware that Maulana Maududi's introduction was primarily through the book "Al-Jihad Fil Islam". In "Al-Jihad Fil Islam", Maulana Maududi clarified the necessity of jihad, its wisdom, and its position in the overall teachings of Islam. The need for this important aspect of Islam to be clear in the minds of people is even more critical today than it was back then. Maulana Maududi explicitly stated that there is a type of jihad that we refer to as defence. This is defensive jihad, which everyone agrees is necessary for protect themselves. It is appropriate and permissible

according to most people. The other type of jihad is for reforming the world, and this jihad will be within the limits, etiquette, and conditions set for it by Islam. Its purpose is to remove obstacles in the path of Allah's Deen, to remove barriers in the way of inviting people to it, and in the path of acting upon the religion. Striving in constructive pursuits and fighting to rectify the affairs and to remove obstacles is also part of jihad.

Today's world is not willing to accept the second point, and the impact of this global attitude is evident among some Muslims themselves too. Despite clear injunctions from the Quran, Hadith, and the statements of prominent scholars in our history, these so-called thinkers are still busy misinterpreting the true Islamic concept of jihad. A significant aspect of Maulana Maududi's ideas is that he has provided a comprehensive and accurate explanation of jihad. It is evident that when we have faith in Islam, the rational approach is to accept Islam's teachings as they are and present the same argument that Islam presents. After embracing Islam, attempting to distort its teachings does not suit any individual who claims to have intellect. Maulana Maududi explained that there is no doubt that jihad is rational and there is a necessity for it. There is no nation or ideology in the world that denies the necessity of war in any circumstances and situations at all. Islam has



provided the most moderate, rational, and superior teachings on this matter. The work that Maulana Maududi did in this regard must be introduced anew and from scratch to the modern audience in order to declutter their thought about this matter.

The true message of this conference is the advancement of the scholarly and research movement initiated by Maulana Maududi. He anticipated his associates to propel it forward. It is incumbent upon all of us to endeavour to fulfil this expectation. I end my talk with praise of Allah SWT, the Lord of all worlds.



## **Five fundamental characteristics of Jamaat-e-Islami**

Dr. Muhammad Raf'at

Translated by Muhammad Nabeel Musharraf

## Chapter 3

### 3. Five fundamental characteristics of Jamaat-e-Islami



#### 3.1 Summary of the article

The key aspects covered in this book are as follows:

- Identification of five key themes from the literature of Jamaat-e-Islami. These themes help us understand the objective, vision, and methodology of working of the Jamaat.
- Explanation of what key things Jamaat has done with regards to each of the five lines of action and themes identified from the literature.
- Guidance for the workers of Jamaat-e-Islami about their approach and what they can learn from the efforts made under these themes.

**Important point:** Though this article was written from the

perspective of Jamaat-e-Islami, it is equally applicable to all Islamic movements across the globe who share the goal of Iqamat-e-Deen.



Upon examining the foundational literature of Jamaat-e-Islami, the following five fundamental aspects emerge prominently:

1. A deliberate alignment with past Islamic movements.
2. A commitment to unity within the ummah.
3. A strict avoidance of sectarianism.
4. The revival of *Shura* (consultation) and accountability (*Ihtisab*) traditions.
5. Emphasizing the connection between the Muslim Ummah and humanity at large.

### 3.2 Islamic movements of the past

The inaugural *Ijtima* of Jamaat-e-Islami, where the party was formed, took place in Lahore in 1941. At that time, the

partition of Hind had not yet occurred. Seventy-five participants from across the country attended the event. The constitution they drafted for Jamaat-e-Islami was that of a global movement, not limited to any specific country. While each of the 75 individuals can be considered founders of Jamaat-e-Islami, the most central and pivotal role was played by Maulana Syed Abul Aala Maududi R.A. He was not only the one who organized and called for the gathering but also the amazing thinker whose ideas, thoughts, and literature established the foundations upon which Jamaat-e-Islami was founded.

Before being published in the form of a book, Maulana Maududi's significant work titled '*Tajdeed Wa Ihya Ad-Deen*' was initially published in the Shah Waliullah issue of the monthly '*Al-Furqan*' in 1935 as a detailed article. In this book, the respected author provides an overview of various Islamic movements that emerged after the times of the rightly guided caliphs with an aim to restore Islam and Muslims to their rightful position and status. This discussion of the revivalist movements starts from the time of Umar Ibn Abdul Aziz and culminates with a detailed examination of the works of Shah Waliullah. Before delving into the revivalist efforts of these eminent figures, Maulana Maududi elaborates on the meaning and methodology of the task of *Tajdeed* (revival) as well.

Maulana Maududi elucidates that the primary goal of revivalist efforts is to eradicate the dominance of ignorance (*Jahilliyyah*), akin to the mission for which the Prophets were sent (peace be upon them all). He draws parallels between the responsibilities of the Prophets and those of the revivalists. Although a Mujaddid (revivalist) is not a Prophet, as the door of Prophethood has permanently closed, their tasks and objectives closely align with those of the Prophets. Through divine insight (*Baseerah*), bestowed by Allah, they discern the depth of *Jahilliyyah*'s influence and meticulously strategize to diminish its hold, paving the way for the resurgence of the Deen.

The analysis presented by Maulana Maududi in his book '*Tajdeed Wa Ihya Ad-Deen*' (Revival of the Deen) lays the foundation for Jamaat-e-Islami. The movement that Maulana initiated was a continuation of centuries-long efforts in the history of the ummah. Workers of Jamaat-e-Islami should draw motivation and determination from the experiences of these past movements, be inspired by the sacrifices of the revivalists before them, emulate their useful approaches and strategies, and learn from the mistakes of past Islamic movements. All of this can only be achieved when the workers of the Jamaat understand themselves as links in the chain and continuations of the efforts of revivalists and the revivalist movements in

Islamic history.

In the constitution of Jamaat-e-Islami, certain fundamental principles have been elaborated under the explanation of the Kalima (*La Ilaha Illa Allah, Muhammadur Rasool Allah*). One such important principle is the concept of '*Meyar-e-haq*' (criterion for the truth). According to the ideology of Jamaat-e-Islami, the Quran and Sunnah are the sole criteria for determining whether a point of view, approach, or methodology is true and correct. Based on this principle, there is no individual or group whose actions, sayings, and approaches cannot be assessed or examined against the Quran and Sunnah, except for the prophets, as they are chosen by Allah SWT to guide humanity and are free from sins. This principle, which applies to the people and movements of the present era, also pertains to those of the past. If one genuinely seeks to benefit from the efforts and experiences of past revivalists, one must apply this principle, not only to learn from their successes but also to learn from their failures.

Therefore, when analysing the Islamic movements of the past, Maulana applied this principle and presented an honest opinion and assessment. Wherever he found shortcomings or weaknesses in the approach of revivalists, he pointed them out clearly. In this regard, he mentioned three aspects about the *Waliullahi* movement and the

*Shaheedayn* movement. Many students studying these organizations feel hesitant to talk about these aspects which Maulana had the courage to highlight.

- a) The leaders of those movements did not study the factors contributing to the rise of the West and the sustained increase in its might. They did not analyse the social and historical circumstances that facilitated this phenomenon.
- b) Despite recognizing the shortcomings of traditional *Sufism*, they continued to use its terminology. Instead, what was needed was a reformation of the prevailing approach to *Sufism* at that time.
- c) The masses in the Frontier Province were not inclined to contribute to the establishment of an Islamic state. Their minds were not paved to support this cause.

Those affiliated with Jamaat-e-Islami should remember that the Islamic movements of the past serve not only as a model for them to learn from, but also as a cautionary tale, highlighting mistakes to be avoided.

### **3.3 Relation with the ummah**

Another factor considered during the formation of Jamaat-



e-Islami was the affirmation of linkage with the present situation of the ummah, in addition to its connection with its past. Maulana explicitly clarified this point in his speech during the inaugural *Ijtima*. He explained that before the formation of *Jamaat*, he contacted and reminded various religious institutions in the country about the real mission and objective of Islam, appealing to them to focus on fundamental core objectives and aims rather than solely on current, immediate, and short-term matters. Maulana also appealed that rather than calling the Muslims towards the solution of their immediate problems alone, the organizations should call the Muslims as well as non-Muslims towards *Al-Huda* (the guidance) and the true Deen. This appeal fell on deaf ears. Those organizations did not agree to work on the core Islamic objectives. For them, the importance of independence of the country and the establishment of Pakistan were far more important. They were not willing to shift their focus away from the problems caused by current affairs of that time. They were too occupied to think about the long-term goals. For them, the real dawah was independence and establishment of Pakistan.

Because of this short-term focused approach of the other organizations, Maulana had to take a step to call for the formation of an organization that would directly focus on

the core Islamic objectives and goals. Since its inception, *Jamaat* has taken a keen interest in reflecting upon the situation of the Ummah and resolving the problems faced by it. At the same time, it has continued its efforts to make Islamic organizations realize the core objectives of Islam and focus on long-term aspects. He invited organizations to subordinate all their interests to this greater revivalist objective. Striving to solve the needs of the Ummah is something that Maulana had started even before the formation of Jamaat-e-Islami.

A testament to this is his book "*Al-Jihad Fil Islam*". At the time, Muslims were unable to provide an adequate, evidence-based, rational, and fitting response to the objections raised by Christian missionaries and the Arya Samaj<sup>2</sup> regarding the Islamic concept of Jihad. This situation was leading to an apologetic, demoralizing, and

---

<sup>2</sup> The Arya Samaj was a Hindu nationalist movement that actively attacked other religions, particularly Islam, targeting concepts such as Jihad. They initiated the Shuddhi Movement in the earlier part of the 20th century to convert those individuals or their forefathers who had embraced Islam and Christianity back to Hinduism. Their religious schools were known as Gurukuls, where they taught their ideologies.

disheartening atmosphere among the Muslims. Maulana's book "*Al-Jihad Fil Islam*", published in 1927, turned the tables. It played a significant role in reinstating the confidence of educated Muslim youth in Islam.

The other challenge faced at that time was about the aspects in which Islam and West were standing on the opposite, often contradictory, ends in terms of their conception of those matters. These matters included interest in transactions, modesty and purdah, birth control, secularism, nationalism, and so on. Maulana wrote extensively on all of these issues, which helped restore the confidence of a large percentage of Muslim youth in Islam. Even religious organizations and schools of thought that disagreed with Maulana on certain aspects couldn't help but appreciate the outcomes of his efforts. Later on, the writings of Maulana Maududi crossed borders of Hind and spread to every corner of the globe. They were translated into many languages, including English, Arabic, Turkish, and others. Like in Hind, they also played a role in those regions in helping their populations break free from the influence of Western thought. His writings played an extraordinary role in this regard.

The Muslim community was also grappling with internal challenges. On one hand, Western civilization and thought had fragmented the minds and thought processes of

Muslims, shaking the foundations of their beliefs. On the other hand, there were internal issues within the Ummah that needed to be addressed. Maulana invited the thinkers and philosophers of the Ummah to contemplate the issues that needed rectification and resolution concerning the state of the Ummah. Maulana's book '*Huqooq Az-Zaujain*' (Rights of the spouses) reflected this endeavour. The reforms suggested by Maulana still await the attention of the Muslims in the subcontinent, and the broader community needs to focus on them. Similarly, Maulana discussed alternatives to the conventional system of *tarbiyyah* and *tasawwuf*, highlighting key points on this matter. Thinkers within the *Jamaat* elaborated on his thoughts and wrote comprehensive books on this topic. In this regard, one can mention '*Islami Tazkiyyah-e-Nafs*' (Purification of the soul in Islam) by Maulana Ameen Ahsan Islahi, '*Asas-e-Deen ki Tameer*' (Establishing the foundations of the Deen) by Maulana Sadr Ud din Islahi, '*Maqsad-e-Zindagi ka Islami Tasawur*' (The conception of the purpose of life in Islam) by Dr. Muhammad Abdul Haq Ansari, and so on. It is unfortunate that the general scholars of the Ummah have not taken considerable notice of these significant efforts by the intellectuals from *Jamaat-e-Islami*. While *Jamaat* succeeded in countering Western thought, it did not achieve success in reforming the current family system and the existing system of *tarbiyyah*.

One of Maulana Maududi's significant contributions before the independence of Hind was safeguarding Muslims from becoming engulfed in nationalist movements. He achieved this through the authorship of influential books such as "*Mas'ala-e-Qaumiyat*" (The issue of nationalism) and "*Siyasi Kashmakish*" (political conflicts). These works cultivated a mindset among Muslims to prioritize their future as an Ummah and conduct their movements with this perspective in mind.

The approach of staying connected with the ummah, striving to solve their problems, and working to rectify their situation, which began before the independence of Hind, continued afterward as well. Jamaat-e-Islami Hind made numerous efforts in this regard. For example, they endeavored to restore the confidence of Muslims affected by riots and terrorism, providing them with counseling and guidance. They established a system of religious education, formed the Deeni Taleemi Council, conducted relief work for those afflicted by calamities, actively advocated for the protection of Muslim personal law, and played a significant role in creating a unified platform for Muslim organizations.

On the same lines, Jamaat-e-Islami Pakistan advocated for the establishment of an Islamic system. They collaborated with scholars from all schools of thought to get the key

points approved in relation to how the system and constitution will be Islamized in Pakistan. They then endeavoured to Islamize the constitution of Pakistan adopting a multi-pronged approach. They opposed nationalist movements that sought to undermine the Muslim identity. They stood up to combat the spread of Qadyaniat, involving in this pursuit everyone from the common man on the street to politicians in the assembly. Similarly, they made significant contributions to fight the *fitnah* of hadith rejection.

In light of the aforementioned traditions, those affiliated with the *Jamaat* should endeavour to their utmost capacity to address the challenges confronting the ummah. Profound linkage should be established between the condition and standing of the ummah with organizations, institutions, and movements. This connection should persistently be nurtured. The role of the *Jamaat* in this regard entails maintaining comprehensive awareness of all prevailing and emerging trends within Muslim society, promptly rectifying detrimental trends, and fostering positive ones. In doing so, it should seek to garner support and cooperation from all righteous elements in society.

### **3.4 Prevention of sectarianism**

At the inaugural *Ijtima* itself, Maulana Maududi clarified it to the attendees that this organization should never become a sect.

How do sects come into being? He addressed this question as well. He explained that the primary reason why sects emerge is when a group from the Ummah introduces elements to its dawah that are not present in the original dawah of Islam, or if it eliminates important elements from the original dawah. Another reason for the formation of sects is when certain groups maintain the original call of Islam but alter the relative importance of its various components. Maulana cautioned that *Jamaat* should exercise extreme care regarding these aspects. The relative importance, priority, and order of various components of the original and authentic dawah of Islam should be preserved in their original condition. If this is ensured, the risk of becoming a sect is eliminated.

Maulana also explained another reason that leads to the formation of sects, which is giving such a status to non-Prophets that believing in them and obeying them in every aspect is considered obligatory. Some groups have made this mistake in the past by labeling their leaders as the 'Mahdi' and calling people towards these individuals instead of adhering to the original message of Islam. If a mistake of this nature is made, a group becomes a sect.

*Jamaat* has taken measures to prevent such a mistake from occurring, following Maulana Maududi's instructions. It is stated in the constitution of the *Jamaat* that its invitation will not focus on the personality of its ameer; rather, it will be directed towards the goals and objectives that *Jamaat-e-Islami* has aimed to achieve. Similarly, neither the Ameer of the *Jamaat* nor any other individual will be elevated to a status where belief in them becomes mandatory. All that the *Jamaat* requires from its affiliates is to obey the ameer in the matters of goodness.

There have been three aspects regarding which differences of opinion have existed among the learned scholars of the Ummah since the earliest times in our history:

- a) Details of the Islamic law, terminologically referred to as 'Fiqh':
- b) Details of the system of purification and spiritual nurturing, generally referred to as 'Tasawwuf':
- c) The approach adopted to establish the correctness of beliefs and concepts through various arguments, generally referred to as 'Kalam':

Maulana Maududi clarified during the inaugural *Ijtima* that the *Jamaat*, as an organization, would not adopt any particular *Fiqhi* or *Kalami* positions that would be mandatory for all its members. In other words, members of



the *Jamaat* would have the freedom to independently reflect upon the Quran and Sunnah, or follow any recognized and established schools of thought within the *Ummah*. Although Maulana Maududi wrote about certain *Fiqhi* and *Kalami* topics, he did not impose his positions on those matters on anyone. He advocated for freedom of expression for all members of the *Jamaat*, emphasizing that they are not obligated to adhere to his opinions in the matters of *Fiqh* and *Kalam*.

Maulana expressed it very clearly and urged all Muslims to collectively strive for the establishment of the Deen by fostering unity for this cause. He encouraged Muslims to tolerate valid differences of opinion that are permissible within the Deen. This is the correct religious approach, and it is what the *Jamaat* should continue to uphold.

### 3.5 Consultation and accountability

The most prominent aspects of Muslim society that experienced significant decline after the early era of our history are 'consultation (*Shura*)' and 'accountability (*Ihtisab*)' - the two distinguishing features of the early Muslim society. For the Muslim society, *وَأَمْرُهُمْ شُورَىٰ بَيْنَهُمْ* ('*Their matters are by consultation*') was the clear and timeless guidance of the Quran. We know from the ahadith that the

Prophet ﷺ frequently engaged in *mashwara* (consultation) with his companions. This sunnah of the Prophet ﷺ is obligatory for all Muslims at all times. When we examine the era of the rightly guided caliphs, we observe this spirit of consultation in action. In addition to governance and state matters, the principle of consultation also applies to other aspects of life. For example, in the family system as well, the right to consultation should be respected. We can witness the spirit of consultation permeating all aspects of life in the early era.

After the early era, the emergence of monarchy (*malookiyat*) among Muslims resulted in rulers wielding absolute authority, and the principle of consultation was disregarded. Maulana Maududi extensively elaborated on this aspect in his book '*Khilafat-o-Malookiyat*'. This shift had a profound impact on society, including institutions focused on reform and *tarbiyyah* (spiritual nurturing). Even among reform efforts not influenced by governments, individualistic approaches were prevalent. Upon the demise of the individuals conducting those efforts, their efforts typically ceased. Against this historical backdrop, *Jamaat* re-established the principle of *Shura* (consultation). It structured its leadership system and the framework of its Islamic movement based on this principle. It practically demonstrated the application of the principle of *Shura* in

policymaking and implementing its plans. It was expected that this effort would impact the general institutions within society too. This is an aspect that requires assessment and analysis.

Positive criticism and accountability are indicative of a conscientious and vigilant Muslim society. The spirit of '*Nahi An al-Munkir*' (enjoining what is right and forbidding what is wrong) was prevalent among the people of the early era. Rulers and caliphs actively promoted this spirit. However, during the era of monarchy, criticism and accountability were neglected. In many cases, individuals who dared to point out governance flaws or criticize rulers faced severe consequences. This atmosphere of decline also influenced *Khankahs* (spiritual *tarbiyyah* schools or monasteries), which deemed any criticism or accountability of their *murshids* and *shaykhs* as unlawful and blameworthy. Consequently, followers and *mureeds* often refrained from questioning or critically examining the words and actions of their spiritual guides.

*Jamaat* reestablished the principle of positive criticism and accountability too and made an effort to establish positive traditions. A very important aspect that is required to be kept under consideration is that in order to keep the spirit of positive criticism and accountability practically alive within the *Jamaat* and to make them fruitful, three aspects

are really important:

- A) Establishing an environment within the *Jamaat* that encourages freedom for positive criticism and accountability.
- B) Ensuring that individuals are familiar with the manners and ethics of positive criticism and accountability and adhere to them.
- C) Establishing opportunities and systems across all forums and platforms for critical review, feedback, and accountability. Members of the *Jamaat* should have access to these opportunities at regular intervals.

### 3.6 About the humanity

At the time of its formation, *Jamaat* also addressed the broader humanity in addition to Muslims. *Dawat Ila Allah* is a foremost responsibility of Muslims, as Maulana has explained in his book '*Islam ka Sarchashma-e-Quwwat*' (translated as 'The source of strength in Islam'). Throughout history, Muslims have paid attention to this aspect to some extent in their individual capacities. However, when we consider Muslim organizations, we see a significant gap in this regard. *Jamaat* has reestablished the glowing tradition of *Dawah Ila Allah*. Many books in the

literature of *Jamaat* do not just address Muslims; their intended audience is the broader humanity. These include titles such as 'Salamti ka Raasta' (The Road to Salvation), 'Banao aur Bigar' (Construction and Destruction), 'Zindagi Baad Az Maut' (Life After Death), 'Tauheed aur Risalat ka Aqli Thaboot' (Rational Proof for Tauheed and Prophethood), 'Islam aur Jahiliyat' (Islam and Jahiliyyah), and more. *Jamaat-e-Islami Hind* has further expanded this list. Due to the efforts of the *Jamaat* and the reminders provided by its initiatives, we can now observe dawah efforts emerging among other segments of society as well.

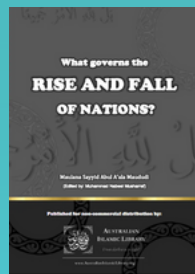
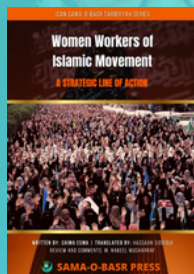
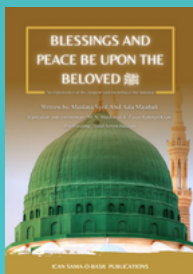
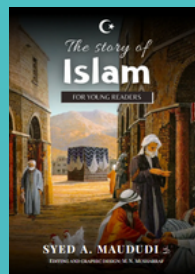
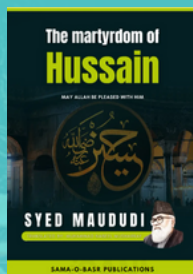
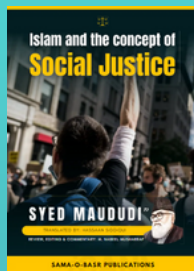
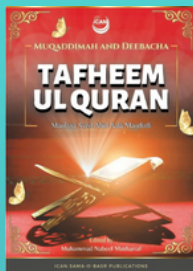
Another aspect that is a testimonial to the global mission of the *Jamaat* is that in the times of natural calamities, it served the humanity irrespective of the religion and the beneficiaries of its efforts did not just include the Muslims but the broader humanity. This is nothing unusual for an organization that follows the pure Islamic approach in its conduct. It is unfortunate though that this has become a strange thing among the common Muslims now a days. It is therefore extremely important to revive the true Islamic character.

*Jamaat* has now completed 70 years since its formation. At this moment, it is very important that the *Jamaat* reminds its affiliates about its distinguishing characteristics and takes practical steps to keep those characteristics alive. If

*Jamaat* pays attention to this aspect, it is hoped that it will bring about a positive and healthy change in the general attitude of the Ummah and will also positively impact humanity across the globe.



# Some of our other books



**Sama-O-Basr**